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"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

NO. 10.

NEW-HAVEN, AUGUST 8, 1835.

VOL. XX.

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Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

For the Religious Intelligencer.

LETTER FROM THE REV. PETER PARKER TO REV. MR. BACON.

SINGAPORE, Feb. 15th, 1835.

Respected and beloved brother in Christ:

As I take up my pen, my thoughts revert to the most interesting city my eyes have seen on earth, and to friends, than whom, my relatives excepted, none below are more precious to me. But in this, the thought occurs, I am not alone. Hundreds from different sections of the world, have looked back to that dear spot with similar emotions. Yet, were all who have spent a four years' or a seven years' residence there, to meet and rehearse what they had experienced, either of the kindness of friends or the goodness of God, I think none would feel under greater obligations than the writer. As I think of the scenes of 1831, my eyes suffuse with tears of grateful emotions. In imagination, I see the crowded, solemn, and weeping assemblies of young men, under the overshadowing influences of divine truth and the Holy Spirit, and hear from nearly every room within those sacred walls, the voice of prayer and praise. With this are associated the many and solemn seasons of united, fervent prayer, in the private residences of the people of God, where love to the Saviour and perishing souls, united many hearts as it were in one. Also, the assemblies, morning, noon and evening, for prayer and exhortations, and those days of protracted meetings, when literally,

hundreds were pressing into the kingdom of Christ. All this, in different degrees, I was permitted thence to witness. When I think of those scenes, and contrast them with all I have witnessed since resident in heathen lands, it seems to me it were as easy for the King of Siam to believe that in some parts of the world water became solid by cold, as for one who has always been accustomed to the society that now surrounds me, to credit what I have now adverted to, which we have both *seen* and *heard*.

It would be delightful to me to retrace all the way in which the Lord has led me, and relate to you and my dear friends, the goodness and faithfulness of God; but I am too much incapacitated this evening by lassitude, (the thermometer at 88 deg.) and besides, time would fail me to do it. Long before this reaches you, you will have heard of my safe arrival at "home" in China, and that after a residence of six weeks, I left it to reside a few months upon this delightful island. When, in the good providence of God, I return, I hope to write you respecting my home. At present, I must describe my situation in temporary exile. Singapore is but little more than one degree north of the Equator, in longitude east 105. Here God has scattered the blessings of nature with lavish hand. Here "perpetual spring abides and never-withering flowers." The richest verdure every where meets the eye. Here is a tree in full blossom, there is one laden with fruit. It is indeed delightful to visit the numerous gardens and plantations of spices and other tropical productions, but alas! man! apostate fellow-man, is "vile." If they know God, they do not obey.

The population of Singapore is about 1500, consisting of Europeans, Malays, Chinese, Bugise, Portuguese, Moors, Arabs, Jews, and some others. The Chinese are by far the most numerous, exceeding ten thousand. My situation is in the midst of the Chinese, where I am alone, and not more than one or two European houses in sight of me. I occupy the house belonging to the heirs of Dr. Morrisson, erected by him for a mission house, with large rooms convenient for schools. Though alone, I seldom feel solitary, and with a Chinese teacher on either hand, I do not often think I am eating with chop-sticks, and taking my food from the same plate with them. I have conformed to their mode of living so far as I deem expedient.

The circumstances of my introduction among the Chinese, excite my most devout gratitude to God. So far as I know, I am authorized to believe they regard me as their friend. My Medical and Surgi-

cal aid has often been put in requisition, and before I was aware, I had converted my house into a Chinese Hospital and Eye Infirmary. I have had since resident in Singapore, not far from *two hundred* whose cases were of sufficient importance to record and who have been under my care for weeks, daily. Some of them, and perhaps as many more, too trivial for record. I am unworthy to say it, yet it is true, the divine blessing upon these efforts has been most apparent, and the kind of cases first presented, were such as to make the strongest impressions upon these dark minds, and extend the knowledge and confidence of their new friend among them. It was a voluntary remark of one of my teachers some time since, that probably there was not a Chinese family in Singapore, that had not heard of me. And the American Consul, the Hon. J. Balistier, who has been to me and my brethren a friend indeed, and who is situated in the midst of the merchants and principal Chinese men of every craft, informs me it is remarkable what an excitement has been produced among them. They make of him a multitude of inquiries, such as "Where *do^{es}* he get his money? But does he not ask any 'ning? Who pays for his medicine? Is he not paid by *Government*? Is he an honest man?" To each of these inquiries they received very suitable replies. As to my honesty, they were quite satisfied, on being asked if they supposed, those men and women who paid a half dollar, \$1, \$5, and \$10, would send me if they did not think me honest?

I will mention a few of the cases that have occurred. In one instance, a mother attributes to my timely aid, the preservation of her life, and that of her *infant* offspring. A man from the province of Hoh-kien, five years since, received a grape shot in his arm, and three years since, in a rebellion in which three hundred were killed, he received a ball, or slug one inch and a quarter long, into his back. In these situations I found them, and in a few minutes removed what, as he said, had been the cause of much pain for the last two years. He had applied to Chinese Doctors, but they dared not remove them. One, however, had "doctored" him to the amount of \$12, and did him no good. He was very grateful, when cured for nothing. He is now perfectly well. Another came with both bones of his fore arm broken entirely off, so that the hand hung dangling. From another I have removed a part of what is often called the jaw bone, (the alveolar process in which the teeth are set.) This was effected by making an incision externally, on the side of the jaw, about two inches long. The largest piece of bone removed, was about one inch and a quarter. This patient is a respectable Chinese merchant; he is now convalescent. On the Chinese New Year, (January 29th,) several who had been benefitted by my aid, came to bring presents, and to express their gratitude. This patient observed he could not have enjoyed the day, or even have left his house, but for the operation. In this, I think him correct. From another man, whom I met in visiting a plantation, I removed on the spot, a large tumor from the bend of his arm; he is also well.

As I expressed before leaving you, I still feel, and *every day*, that a few years hence, it will be of little consequence what pains the body experienced on earth, but what relates to the *soul*, the precious,

immortal soul, is of everlasting moment. It has been my practice to give books to every new patient, and in case they are from a distance, as is often true, from Rhio, Malacca, Penang, &c., I give them a quantity to carry to their friends. But within the last ten days my heart has leaped for joy, to see other connexions my efforts to benefit the body have, with those that aim at the good of the soul. Last Sabbath, for the first time, I had, in concert with brother Tracy, a meeting for Chinamen, consisting of seven individuals—the majority were patients. At the funeral of the person alluded to, while the grave was digging, I diverted the attention of those not engaged, of the bearers, and friends of the deceased, and pointing to the numerous graves about us, told them the day would come when they would be opened, and the dead would arise. Their attention was fixed at once, and apparently they listened with much interest, while through an interpreter I preached to them "Jesus and the resurrection." One of the friends said "he would like to know more of the Christian 'customs,' and to become good." Seeing the interest awakened by the (to them) new doctrines and strange, I told them if they would return with me, I would give them books that would tell them more of these things. All the mourners from the Junk returned, and thankfully accepted the books which contain the word of life.

To day our little assembly is increased from 7 to 21, just three-fold. With a reference to the providence of the last week we selected the 25th of Matt. as the subject of conversations with them. In the first place a hymn was sung in Chinese (to the tune of old hundred) and notwithstanding the occasional discords, it was *thrilling* to my feelings. A prayer in Chinese was then read by Br. Tracy. By an interpreter I then remarked that the great Lord loved to be worshipped by the creatures he had made, that angels were praising him in heaven, and they had been invited to meet and hear his word and worship him here, and alluded to the providence that decided the relations of a subject for the occasion. One of our Chinese teachers then read Matt. xxv. 31, to the end, and by him and Br. Tracy it was explained. It was remarkable to witness the profound silence and fixed attention with which they listened, and I noticed one (the husband of the mother above mentioned) with his handkerchief to his eyes, apparently to conceal a tear. These are days of small things, but connected as they are with a strong hope and expectations of infinitely greater things, they call for our thanksgiving, praise, and increased fidelity. O my brother! did I stand where you now stand, and had I that voice which I have so often heard lifted up in behalf of God and dying men, how would I plead with those within your hearing, to entreat God for his Holy Spirit. Weekly the word of God is going as *the four winds*, among these heathen, the inhabitants of China, and in other ways the true God is brought to their knowledge. O! for the *Eternal Spirit* to descend. That is able to awaken an *inquiring mind*, and *desires for a happy immortality!* That can constrain even the *heathen* to repair to "Jesus Christ's men" to hear of the true God, and the way to be prepared to dwell in his presence, where is *fulness of joy*. O for the Holy Spirit! *the only hope of the Gospel ministers, and pre-emi-*

nently so of the missionary to the heathen. Every day the mighty coming is delayed, the magnitude of the work is augmented; and shall I pain you with the intelligence, that the Catholic missionaries are before us, and are awakening considerable interest among the Chinese? Two of those expelled from Cochin China, are gone to Siam, two are here, and are laboring with a zeal worthy a better cause, and which puts to the blush those who regard their motives as more pure, and their object more disinterested. I am informed about forty attended the Catholic Church today. I have seen both of the priests now here. One is a man of good address, and well informed, and does not blush to tell influential men, and members of the Episcopal Church in this place, that "Out of the Catholic Church there is no salvation." It is a solemn and affecting fact, that all the resources of the true Church are now demanded, be they *prayers*, or *means*, or *holy men*. If in five years she can supply the heathen world with one thousand holy missionaries, who can say it were not better than to wait ten years with an assurance that five thousand should then be equipped for her service? One man, if in season, may extinguish a fire which, if neglected a little, will reduce a city to ashes, in spite of the efforts of all its inhabitants. Are there any young persons of piety, and blest with the requisite qualifications, in the Churches of New Haven; it is time they were counting the cost, and preparing for this work. Should any kind friend inquire after my welfare, my *health* is quite good. At times, I am borne down to the earth, not by any of the changes of the past year, but by *indwelling sin*, (Rom. 7.) and, but for hope of final victory through *Him* who has conquered both *sin* and *death*, I should utterly sink. Yet I may say, for the most part, my joy *abounds*. The remaining work of life has assumed a different form; many things that once gave me solicitude, (such as how shall I obtain an education, that I may preach the Gospel of Christ? and as I looked to the end of my studies, how shall I most glorify God by preaching the Gospel at home or among the heathen?) are all settled; and at times my emotions are indescribable, that I have but *one thing* more to do, viz. to serve God with all my powers, *the remainder of life* among these millions on millions, for whom I have, I find, a *real*, and increasing attachment, and then "go home to heaven." But O my brother! to all my dear friends I would say, *I need your prayers*. Of this I was sensible when last we met; and experiencing the *chilling*, *deadening* influences of heathenism, I am none the less so now. I ask them not for myself merely, but for the heathen's sake, and the precious cause of the Redeemer! I have expressed to you what comprehends all my desires of *personal good*, in the request that you would pray "That I may be *like Christ*, and filled with the *Holy Spirit*." Reposing again the endearing appellation, "*beloved brother in Christ*," a letter from you will be like cold water to the thirsty soul. Knowing my unfeigned interest for *New Haven*, you also know what will interest me in a letter from you. Please direct to Canton, and I wish all my correspondents to do the same; for long before this can receive an answer, I hope to be in Hoh-kien.

Affectionately, yours in Christ,

PETER PARKER.

GLEANINGS FROM THE MISSIONARY HERALD FOR AUGUST.

The first article in the Herald for this month is a communication from Mr. Poor of the Ceylon Mission, giving an account of the late special work of grace at the stations of Batticotta and Odooville. The substance of this article has already been published in the religious newspapers.

Next we have a communication from Mr. Reed of the Mahratta Mission. Mr. Reed is stationed at Ahmednuggur in the interior of the Indian Peninsula, about 175 miles northeast from Bombay. We make one extract, showing in a striking manner that the harvest is plenteous while the laborers are few.

Destitution of Christian Instruction.

Making Ahmednuggur, the place of our present station, a center, we look around on every side upon a vast region of moral darkness. Looking westward, we see a single missionary station at Poona, eighty-three miles distant. Here are two Scottish missionaries. To the northwest there is one station at Nasseek, one hundred miles distant, and three missionaries of the church of England. Casting the eye to the north, it meets not a cheering spot till it stretches beyond the confines of India. Bearing to the northeast, we meet missionaries at Delhi, 830 miles; Agra, 750; Alladabad, and at Benares. To the east there is no missionary till we reach Orissa. To the southeast there is no missionary station this side of Hyderabad, 335 miles, nor even there; to the south the first missionaries we meet are at Belgaum, 300 miles.—Taking the above named places as limits, the area inclosed can scarcely be less than eight hundred miles by one thousand in extent, and probably containing 40,000,000 inhabitants. It should be observed that the above mentioned limits have respect only to Ahmednuggur; for many of the above mentioned places are as far inland as Ahmednuggur, leaving beyond them an immense field, not yet cultivated, or surveyed.

Such is the extent of the unevangelized regions in the interior of India. By far the greater proportion of the thousands of towns and villages comprehended within these limits, have never yet been visited by a Christian missionary. Previous to the establishment of the station at Ahmednuggur, two years ago, the Scottish missionaries had made two preaching tours as far east as this place; and in the latter they proceeded north as far as Nasseek. Since our removal hither the gospel has been preached in Nuggur almost daily, and a great number of christian books and portions of the Scriptures distributed. Besides this we have preached the gospel in more than one hundred villages in the Ahmednuggur district, spending a day or two in a place. This, as will be seen from the above statement, is little more than one thirtieth of the towns and villages in the Ahmednuggur collectorate. Only one tour has been made in the territories of the Nizam east of us, and that of one hundred miles in an easterly direction, and by the Scottish mission.*

* Since writing the above, two tours have been made by our missionaries to Jaulna, Auringabad, etc.

If the heart of the Christian sickens at the idea of so vast a population, in the nineteenth century, enveloped in the accumulated darkness of ages, without even the means of being otherwise, how much more must it sicken when he looks into their condition, and sees the bondage of superstition, and the abominations, the cruelties, and wickedness, which idolatry has entailed from generation to generation on this mass of human beings. The claims of these 40,000,000 are no less imperious on christendom because the wretched sufferers do not themselves present and enforce them. Who will say that the poor, starving, diseased beggar, who lies in our path, has less claims on our pity, because he is so stupified by disease that he cannot petition for our charity, or demand our humanity? Such is the nature of the claims of the heathen.

The fact of this extensive inland country having been within, these few years, thrown open to the labours of the missionary, ought, no doubt, to be regarded by the church of Christ as a divine intimation that the long night of death, which has for so many centuries brooded over this land, is now about to pass away, and the Sun of Righteousness ere long arise and shine and make these regions of the shadow of death as the city which needeth not the light of the sun or the moon, for the Lord God shall be the light thereof.

Some extracts are given from the journals of the murdered Munson and Lyman in the Indian Archipelago. These extracts will be read with the more interest on account of the melancholy fate of those devoted brethren; and every one who reads will be ready to feel that the martyrs of Sumatra were men of no ordinary value. We copy two detached paragraphs.

INFIDEL BOOKS IN INDIA.

It is a lamentable fact that infidel books are abundant in India. They are brought out in immense numbers on speculation, and sold at auction for about sufficient to cover the duty. And who will try the speculation of sending a cargo of two of Bibles?—I believe much good has been done in America by the constant sale of Bibles at auction. It furnishes them at a cheap rate to those who would not otherwise possess one. I know that much evil has been done in India by sales, in the same way, of infidel books. Now, shall not good be attempted by selling Bibles. The foreign population is not the only portion that has received evil. Many of the natives of Calcutta, especially, speak and read English. They are partaking of the poison, and thus the labors of the missionaries are, if not undone, hindered. I do not object to free inquiry; but I do object to a man's reading Voltaire ten times, and not the Bible once.

[Mr. Lyman.

Why should not some of our benevolent merchants in New York or Boston, take up this hint and spend a thousand or two dollars in sending Bibles and good books to India to be sold at auction?

TEMPERANCE OPERATIONS.

All over India the brandy, gin, and wine, come upon the table of every European as regularly, every day, as his food; and no less regular is his segar.

But it will be best, perhaps, to give a view of a day's living, as I have observed it.—First, a cup of coffee the first thing when out of bed—then bathing, dressing, exercise, etc., till breakfast, at eight or nine o'clock, which is served up with coffee, tea, or wine, or all. At eleven o'clock comes *strong drink*; at twelve or one o'clock luncheon with wine; at four o'clock a *stomacher*; at half past five, dinner, at which wine is drank without reference to quantity, accompanied usually with strong beer. After the cloth is removed the ladies retire to the drawing room to take their coffee, and the gentlemen finish their fresh supplies of wine, together with a stand of brandy, gin, etc.; and sit and smoke, and "take a cup of kindness yet," till they choose to break up. Smoking is habitual. Every where and at all times you see a man with a segar in his mouth, the parlor, the sleeping-room, the counting-room, it is all one. Every gentleman, has a servant following him with a lighted rope, as if not a breath could be drawn unconnected with tobacco-smoke. Such is the *general* character of the East India Europeans in reference to living, though there are many exceptions, as in every country there will be, where there are men of different tastes. Where the English customs prevail, the people are much more temperate, and approach nearer the New England style of living, as at Padang. Still, here are the *strong drink* and segars. Under such circumstances, with the apparatus before us, the discussion was highly interesting. Would that every ship to India would come loaded with temperance reports. The people only need enlightening to come forward and dash away the poisonous cup. I have frequently noticed that a discussion of this subject has often caused the bottle to go untouched during the evening.

From the journal of Mr. Adger at Smyrna we select one passage. Controversialists in every country will do well to consider the importance of the thing debated before they push discussion to division.

POINTS OF CONTROVERSY.

Among the different christian churches of the East there are several important and much vexed questions concerning the right way of making the sign of the cross; such as, "Shall it be made by touching the right breast before touching the left one or vice versa?" "Shall it be made with one, two, or three fingers, or with the whole hand?"—What is the tendency of a Christianity, the most important dogmas of which relate to such matters? What must naturally be the influence over the enlightened minds of a community? Can they bow in reverence to such a system? Or when shut out from a knowledge of rational, simple, uncorrupted Christianity, will they not judge of the Bible from that which they see in the churches around them, and rejecting as absurd, the whole affair of religion, plunge headlong into infidelity? Let facts in all these countries and in Italy, Spain, France, etc., give the answer.

Next come extracts from the journal of Mr. Schneider at Broosa. This great city, containing fifty thousand inhabitants of whom nearly one fourth are Greeks and Armenians, is about eighty miles from Constantinople. It is within the bounds of that Bythinia into which Paul was proposing to enter, when the Spirit for-

bade him, and sent him over into Macedonia. Mr. Schneider commenced the mission there in July of last year. The dates of the journal given in this No. of the Herald, come down no later than to November 20. These extracts show the missionary forming an acquaintance with the people whom he proposes to benefit, introducing books and schools, and preparing his own way for future efforts. We copy a part of one paragraph to show what wine drinking is in a wine country.

THE VINTAGE.

Yesterday was the Sabbath. For a number of days past, the Greek and Armenian population have been much engaged in making wine. Immense quantities of grapes are transported to this city every day. As the extensive vineyards of the plain produce so very abundantly, thousands of barrels of wine are manufactured every year. And as it is so easily procured, every family is supplied, and most of them have contracted the habit of drinking much. Indeed, to a stranger it seems almost incredible what an amount they can dispose of at a time. Both males and females drink tumbler after tumbler unmixed, as freely as a temperate man drinks water. It may seem incredible when I say, that at some meals one individual makes way with half a gallon or more. Yet it is an incontrovertible fact. I have often thought that this intemperate use of the grape, will prove a great obstacle to the spread of the gospel among them. There can be no doubt that it intoxicates when taken so freely. I was in hopes that the Sabbath would not be prostituted to this improper purpose. But really our ears were stunned from morning to evening with the bells upon the strings of camels, horses, mules, and donkeys, laden with this burden. It seemed as though every person was intent upon making the most of this sacred day. This is but a fair specimen of the manner in which the Sabbath is observed here.

From the Correspondent of the New York Observer.

REVIVAL IN FRANCE.

BOLBEC, (Lower Seine,) March 20, 1835.

Further accounts of the religious revival in the department of Saone-and-Loire.

My last letter contained some encouraging facts concerning the religious revival which is extending more and more in the the department of Saone-and-Loire. I now proceed to transcribe from the latest accounts what I think worthy of serious attention. You will see that while the evangelists pursue their labors with blessed success, the Romish priests harass and vex them, and even try to procure the interference of the civil authority to prevent the progress of the gospel. It is interesting to witness this struggle between Christianity and Catholicism. France has not been accustomed to see such things, since the reign of infidelity was established among us.

In the department of Saone-and-Loire are three evangelists and three stations, viz :

Mr. Achard, at Tournus, and three other stations in the vicinity of meeting.

Mr. Zipperlin, at Macon, and three other stations.

Mr. Hoffman, at Chalon, and nine other stations.

Making eighteen different places where the gospel is preached by our three evangelists. Let us now follow each of these faithful servants of Christ in his communications.

Mr. Archard writes thus to the Evangelical Society of Geneva, under date of Feb. 16th.

"At Laire, (a large village near Tournus,) the colporteurs at first met with opposition; but the day after their arrival was a happy one for them. They preached the gospel in several houses; and instead of opposition, they found a strong desire to hear. People flocked to them at the tavern, where soon a large audience was collected. What proves the interest excited, is that several persons immediately offered their houses, requesting that regular preaching might be held there. * *

Another proof of the interest excited by the colporteurs at Laire, is that yesterday almost all to whom they had spoken came to hear me at Sennecey. I hardly expected any body, the season being unfavorable; but I had more people than ever; the benches were filled, and many of the audience were obliged to stand. I preached on confession; the Lord enabled me to discuss the subject with freedom and force; my hearers were very attentive, and devoured all my words. * * * At Sennecey, I delivered a sermon, in which I attempted to show that Jesus Christ was once only offered for sin; and consequently that the doctrine of the mass, regarded as a sacrifice renewed daily by the priest, is a lie. At Tournus, for some days, the number of new hearers has increased. My school must go on as it can, amidst my travels and other occupations. Among my scholars are two of eight and eleven years, who, I trust, are truly converted to God."

The same evangelist writes under date of March 5th, as follows:

"The village of Laire becomes more and more interesting. The place deserves our attention, and ought to enjoy the advantages of regular preaching. It contains 1,800 inhabitants. The success of my preaching has been beyond all my hopes. People come in crowds to hear. Shall we keep back in view of such encouragement? In several other villages, we ought occasionally to go and preach. We have reason to believe that a glorious work is begun."

We come now to Rev. Mr. Zipperlin, and his evangelical labors in the town of Macon. A room sufficiently large for the meetings, could not be obtained, the priests doing all in their power to hinder the efforts of the friends of the gospel. But indications of a revival increased, in spite of the intrigues and calumnies of the Romish Priests. Mr. Zipperlin writes under date of 25th February:

"I am almost afraid to speak to you of the work at Macon. If we had not the unhappy propensity of wishing always to embellish, our descriptions could be more depended on; I must tell you, however, what has passed. The audience continues to increase, and people are often obliged to go away for want of room. I believe the time is not distant when I shall be able to organize a church at Macon. If we had a suitable place, I would celebrate the Lord's supper; but at present it is impossible, on account of the crowd which this novel spectacle would attract. I know that some of my hearers are waiting impatiently the moment when our church will be constituted. If we had a large and more respectable room, and a good schoolmaster, I believe, with the blessing of God, we should see at Macon the glory of the Lord."

"The work at Louhans continues; notwithstanding the threats of the priests, there is a regular audience of from 60 to 100 persons. Among the hearers are many from the country very attentive and desirous to be instructed. * * * Every thing leads me to believe that the Lord has a people in this city, and especially in the suburbs. The colporteurs are welcomed in several villages, and the Mayor of one of the communes has promised them a room for next Sunday; he will order the bell to be tolled to assemble the people."

In the midst of these evangelical labors, Mr. Zipper-

En has been suddenly summoned to appear before the magistrate of the city of Macon and before the prefect of the department. He was ordered to show his papers and all the documents relative to his ministry. The prefect received him affably; but he told him that he had written to Paris to the Minister of the Interior, communicating all that had passed, and was waiting for an answer. It is probable that the priests, who are accustomed to resort to such arts, have, for the purpose of interrupting the preaching at Macon, complained of Mr. Zipperlin to the civil authorities as a disturber of the public repose, as a seditious person, and an enemy to the government. Calumny and defamation are the weapons of the Catholic clergy. Happily we have now, in France, laws which secure to us liberty of worship; and the government is not disposed (we hope so at least,) to violate one of the principal articles of the constitution, to gratify the ill will of the priests. We wait with impatience the decision of the Minister.

The Catholic clergy of Macon have circulated freely a pamphlet entitled: "Unanswerable reasons for joining the Catholic, Apostolic, and Romish church." It is a controversial work, maintaining that Catholicism is the only true religion, and that out of it there is no salvation. The evangelical society of Geneva, desirous of dispelling the darkness of error by the light of the gospel, have published several tracts clearly refuting the lies and superstitions of popery.

We come lastly to the faithful evangelist of Chalons, Mr. Hoffman, who is always in the advance guard, and who prosecutes boldly the important work confided to him. The following are extracts from his letter of 19th February.

"I would speak with caution; I desire that your faith in the eventful triumph of the Gospel, may not rest, even in part, on the facts I relate, but wholly on the faithfulness of the Lord, and on his power to establish his glorious kingdom upon the earth. I have nothing to abate of what I told you of the work of the Lord among us, and I hope that soon the cry will be, 'Babylon the great is fallen! that mother of harlots and abominations!' * * * One fact in the history of this revival ought to be noticed. When I came to Tournay, the work was so feeble, and the workman so despised, as not to disturb the false teachers of popery. They felt only contempt for the work and for myself. They despised the day of small things, which the Lord blessed, and on which his looks of love were constantly fixed; they suffered the work to go quietly on, and did not perceive the success which God gave us, until it was too late to oppose. And both at Macon and at Chalons, the same contempt of us has been our protection, and shield. I recollect one day, at Macon, as I went to open the window of our church, I observed two priests stop before the door. Says one of them; 'This crowd is gathered merely from curiosity; the worship is barren and offers nothing attractive; there are only benches and a pulpit: mere preaching from the Bible, without life or unction; the minister is but a child.' (Mr. Hoffman is of small stature.) At Chalons also, I one day passed three priests, and heard one of them say: 'That is a Protestant minister.' 'How,' replied the other, 'do you mean that little boy?' They did not consider that their indifference was my protection, and they did not understand the omnipotence of that Word they calumniated and reproached. Thus God confounds the wisdom of this world. Now the priests are alarmed and agitated, and make a clamor, but I hope it is too late.

The priest of Mercury went twice to Macon to ask the aid of the prefect, who told him, in reply, that I was only exercising my rights; he then went to the Bishop of Autun, who knew not what to say to him.

On Wednesday, I go to Bourgneuf, with a colporteur, notwithstanding the unfavorable season; here we have

about 400 persons, who are very attentive generally. But once, during my prayer, as I prayed for the priests, and particularly for the one in their village, they almost all laughed aloud. I supposed I had said something wrong, and told them so. But after service several persons came to me and apologised; assuring me they had only laughed at the contrast there was between the conduct of the priest who cursed me from the pulpit, and mine with praying for him with tears.

At Givry, I found a numerous and orderly audience. The Mayor received me with much cordiality, informed himself of my doctrines, and said to me, "the government will protect you, because you pray for the king, which the priests refuse to do."

Recently a new sort of attack has been made upon Mr. Hoffman. An article appeared in a political journal of the department, reproaching the pastor with avoiding places where his preaching would meet with contradiction, and with secretly circulating his printed books, (Bibles and tracts.) The priests to all appearance, were the instigators of this attack. Mr. Hoffman replied in another political journal, and the controversy was not ended at the date of the last accounts. I believe this is the first example, in France, for many years, of a political journal discussing such a subject in its columns. This shows the interest excited in the religious movement which agitates the department of Saone-and-Loire.

But these attacks have thus far only produced the effect of increasing the number of hearers. Mr. Hoffman preached at Chalons before a large audience on the text, "We are ambassadors for Christ;" and in his discourse he showed the difference between the Romish priesthood and the ministers of the gospel.

"In my discourse, says Mr. Hoffman, I lashed severely the church of Rome. I showed that popery is an immoral religion (you may know it by its fruits.) Many exclaimed in the midst of the meeting; 'It is true!' At St. Dezert, the priest preached against me, saying, that the Protestants allow a man to have two wives! . . . I hope you will entertain no fears for this work. The word of God is not bound. A friend told me yesterday: 'They can kill you but they cannot kill Jesus Christ.' The courage of our Protestants is revived.—There is not, among them, the least appearance of fear. Pray for us."

It is needless to add reflections to facts of such importance. All your readers will estimate the strong religious re-action going on in this part of France. The battle is begun; our evangelists contend man to man with the priests of Rome. What immense results will this struggle produce! Old Catholicism, sapped at its base, rests only on some old customs, and superannuated traditions. It cannot bear the light of the gospel nor the investigation of impartial reason. On the other hand we see young combatants, full of zeal and courage, bearing the standard of Christianity, the sword of the word of God, and taking for their motto: "Christ and him crucified!" Victory, we believe, will declare for the truth and not for error. The Lord has already abundantly blessed the beginning of this evangelization, and he will finish what he has begun.

I wait with impatience for further information of the progress of the gospel in the department of Saone-and-Loire, and will communicate it to you as soon as it shall reach me.

I am, &c.

G. DE F.

FROM THE CORRESPONDENT OF THE BOSTON RECORDER AT PARIS.

ALGIERS.

I know not that you have ever reflected with any degree of interest, upon the present condition of the province of Algiers. I cannot resist the impulse, however,

to speak of that which has, as I view it, an intimate relation with the spread of the gospel in the world. There is little reason to doubt, but that European rule will henceforth continue to be extended over it. If France should relinquish, some other nation will exercise the sway. But the ministry and the majority of the chambers are in favor of increasing even the annual allowance for the colony. A large army defends it—and this is only intended to be subservient to the exertions for civilization. The French population of the town of Algiers, aside from the military is several thousand. Schools are being established, where instruction is given gratuitously not only in the common branches, but in Greek, Latin, Arabic, etc. So numerous are the wants of the population, that in the Algerian Moniteur, I see an advertisement of a performance at the theater for the benefit of an actress. Plantations are commenced of cotton and sugar and various other productions. The town is under as regular a police as Paris. The civil administration is by a municipal council, composed of ten French, six Moors, and three Jews. This is a part of the plan of operation for incorporating the natives with the colonists, rather than driving them into the interior. They have almost continued skirmishes with the Arabs on the frontiers—in which sometimes horrible butcheries take place.

The army and the French are especially enjoined in no way to interfere with Mahomedan worship. A late proclamation of the government to the natives commences according to their forms. "In the name of God, the avenger of disobedience, who gives eternal life or misery in the resurrection, according to the deeds done in the body." This species of accommodation is very easily adopted where there is perfect indifference. At Toulouse, the evangelical Christians have formed a society with direct reference to the 1,500 Protestants at Algiers, intending to send a pious school teacher and a pastor. The Society for Foreign Missions have their eye also upon the same field, and are educating a young man with special reference to the Mahomedans. Africa will soon have the light of the gospel set up around her whole coast. Soon, too, we believe that those that bear it, will meet each other from the North, South, East, and West, in the center of those hitherto unexplored regions.

METHODISTS IN FRANCE.

The Methodist Wesleysans are making some considerable progress in France. Two of their preachers, Mr. Newstead and Mr. Cook, have formerly been ministers in the East, in Asia. In the district in the South of France, where Mr. C. has been laboring, he counts more than two hundred conversions during the past year. The progress of Methodism is hailed with rejoicing by Christians here, so far as it brings men into the kingdom of heaven. But they never co-operate with that hesitancy desirable. The national Protestants would certainly wish to be considered extremely tolerant, and above all things, they hate sectarianism. But one may easily mislead himself. He hates sectarianism; but he would have no other sect but his own. There is a vain expectation that, as the gospel spreads in France, and as men's hearts become submitted to God, that in the same time their minds will be all agreed. An American, newly arrived, would suspect a want of entire sympathy for brethren of other denominations.

FOREIGN PREACHERS IN FRANCE.

The fact that Mr. C. is an Englishman, leads me to speak on the topic of the utility of Americans devoting themselves to the preaching of the gospel in France.—One or two facts that have come to my knowledge may aid others in forming their own judgments. These facts establish simply the practicability. Mr. C. was born in England, and did not commence to learn the language till he was twenty-eight years old. He now performs

regular services as a preacher, and his labors, you see, are blessed. Mr. Wilks, also born in England, may be looked upon as one of the most useful laborers for the spread of the gospel in France. And as a French gentleman remarked to me—"a future generation of France, will revere him, as much as the English do Wilberforce." Although it is not often that he speaks in French in public, yet he has full scope for his activity, by his pen, in conducting correspondence, writing tracts, &c. Mr. M. an American clergyman, after he had been one year in the country, preached to a small audience in a country village, and was received with the utmost cordiality. Probably there were not more than one or two present who could distinguish his accent from that of Paris. This is to be ascribed to the great variety of accents throughout France, and which enable a stranger to pass for a Frenchman in the provinces, when he could not in Paris. There are various other clergymen within my knowledge, of English, Swiss, or German origin, who preach acceptably in France. But almost all of these have been accustomed to speak French from their youth.

You see the field is not shut to foreigners. There are many Christians who would bid them God speed. Many, however, would rather be left to work in their own way, unaided by foreign Christians except in pecuniary support. A man of piety, talent, and faithfulness, who should seat himself in a town where there is no Protestant pastor, would meet with no opposition from Christians. As to the rest, he will find opposition from the world, here, as every where. His support, of course, must come from abroad; his church, if God should so bless his labors that he could form one, would have to be separate from the national church. I forbear to urge on young men to come out, not because that I have no wishes and opinions, but because there are others who will take it upon themselves to decide the question of expediency.

JEWS IN FRANCE.

I met, the other day, with a notice upon the Jews of Paris, which struck me by its details of the occupation of the most distinguished among them. Almost all the names given were of German origin. (It is in the center of Europe that they are the most numerous. In Poland they formed a tenth part of the whole population.) There is Rothschild and five others, who are bankers of high repute. Mayer, Beere, and a dozen others, who are music composers, or players on instruments. Madame Foa and two others, who write comedies. Much, an orientalist, Caben, the translator of the Bible into French, with the Hebrew text in parallel columns, a work not yet completed, and a series of others who are rabbins, antiquarians, architects, generals, physicians, etc. Numerous as are those who thus have obtained an elevation in society, the far greater number traverse the streets, crying from morning to night for traffic in old clothes. Besides the Rothschilds, there are two other Jews known all over the world, Braham, the singer of London, and Nesselrode, the diplomatist of Russia. In America we have no idea of the prejudices that still exist in Europe among the lower classes against this race. They are still a people trodden down under foot of men. Disabilities and restrictions surround them on every side. And when enlightened government attempts to protect them, a degraded populace still continue to persecute them. They are determined to fulfil prophecy.

APPROPRIATION FOR TRACTS, &c. FOR THE BLIND.
—The Committee of the American Tract Society have appropriated five hundred dollars to the New England Institution, for publishing B. raised letters, for the blind, Baxter's Saints' Rest, the Dairyman's Daughter, and any other publications of the Society for which that amount may be sufficient.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, AUGUST 8, 1835.

INSURRECTIONS IN MISSISSIPPI.

It is important, in a religious point of view, to record the facts respecting the recent insurrections in the State of Mississippi.

1. There has been no negro insurrection. It is the whites, who, in the cities of Vicksburg and Natchez, and in the counties of Hinds, Madison and Warren, have taken up arms, and violently set aside the laws, and suspended all the functions of civil government.

2. At Vicksburg, there has been for some time past, an organized gang of desperate gamblers, who have become, of late, particularly obnoxious to the community there. At a public dinner on the fourth of July, some altercation arose between one of these gamblers and a member of the Volunteer Military Company. Words led to blows. The gambler drew his knife. The members of the military corps took the part of their associate; seized the gambler, tied him to a tree, inflicted thirty-two lashes upon him, and tarred and feathered him.

After receiving this punishment, the gambler was set at liberty, with orders to leave the city in twenty-four hours. This was the beginning of the insurrection there.

On the fifth of July, the Sabbath, public notice was given by the insurgents, that all gamblers must leave the city in twenty-four hours. On the night of the fifth, another gambler suffered a similar punishment.

July 6th, one of the principal gaming houses was barricaded by its inmates, who were resolved to defend themselves to the utmost. The insurgents attacked the house, and beat open the door. One of them, a Dr. Bradley, was instantly killed. The shot was returned, and one of the inmates of the house was severely wounded. Five persons were seized by the insurgents, dragged to the public square, and hanged immediately, without any form of trial. The bodies remained upon the gallows twenty-four hours, and were then cut down and thrown together into a pit which had been dug upon the spot.

3. On the 4th of July a quarrel arose at Deer Creek, Washington county, between two individuals. On the 6th, each of these men, with such forces as he could muster, met the other in battle. Four men were killed, and another badly wounded, in the conflict.

4. Not long after the 4th of July, (the precise date does not appear in the papers before us,) "the people of Natchez," that is, as we understand the phrase, the white people in a state of insurrection, superseding the magistracy and the laws, drove every suspicious person from a part of their town known as "Natchez under the hill." Several boat loads of gamblers, swindlers, prostitutes, etc., were sent down the river, to the great consternation of the good people of New Orleans.

5. In Madison county, about the 4th of July, there was a sudden panic in respect to the slaves. It seems probable that the blacks of that region had been for some time plotting an insurrection, which was to have taken place on the night following the 4th of July. The negroes being seized, implicated some white men as leaders in the conspiracy. On the 4th of July, two

white men, and several blacks, were hung without jury, court, sheriff, or law, at Livingston. The white men were steam doctors, and contrary to the law which southern men all say is indispensable to the safety of white men, were condemned by the committee of the insurgents, on negro testimony. One of them, named Cotton, seems to have been disposed to sell his life as dearly as possible, and accordingly, under the gallows, he made a confession to the effect, that there was a conspiracy in which white men were the leaders, (fifty of whom he named,) extending to a very great distance, and involving in its design, the conflagration and plunder of all the principal towns from Vicksburg to New Orleans, or according to some accounts, the revolutionizing of all the southern States. An examining committee took the government into their own hands, and guided partly by negro testimony, and partly by the confession of Cotton, were at the latest advices, going on examining, and hanging black and white at discretion.

6. The panic which commenced in Madison county, spread instantaneously into the adjoining counties of Hinds and Warren, and to a greater extent. The people were "in arms day and night, expecting every moment to be burned up, or to have their throats cut by the negroes."

7. Vicksburg is in Warren county. The insurrection of the whites there, seems to have some connexion with the panic about the negro rebellion. A gentleman who, on the 10th of July, had just arrived at Natchez, from Madison county, informed the editor of the Natchez Courier that, "having reached Vicksburg, he inquired the particulars respecting the affair there, and was informed that that city had been a rendezvous for gamblers, murderers, and swindlers, who had hitherto bid defiance to the law and decent citizens. Since the alarm of an intended insurrection, suspicion had rested on many white men, as instigators and originators of the plot, and the gamblers, itinerant preachers, steam doctors and clock pedlars, were generally considered the guilty leaders."

8. The justification set up for the proceedings at Vicksburg, and in all the other cases, is that the laws are utterly unable to protect the community.

These are the material facts in the history of these unparalleled transactions. We cannot refrain from a few remarks.

1. What sort of a government is that in which the laws are utterly inadequate to the first end of government, namely, the protection of the people?

2. Ought not such a government to be revolutionized? Are not those who have risen up in arms to remedy the defects of the existing government, bound to organize a government which shall be adequate to future emergencies? If they do not, and if they escape the punishment which in other countries visits those who take the law into their own hands, is it not a settled point that in Mississippi insurrection is a rightful and regular remedy?

3. It is not at all improbable that the confession made by Cotton, is in its outline correct. There seems to be no doubt that the slaves were meditating an insurrection; and nothing is more natural than that some abandoned white men were concerned in the plot as leaders.

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4. Slavery, especially as it exists in the remote south, creates and congregates a most desperate and abandoned caste of white men, like those at Vicksburg; and the laws and practices which keep the slaves in a state of savage ignorance, give to these white desperadoes a terrific power. Think of an extended negro insurrection with ferocious, crafty, outlawed white men for generals.

5. These dreadful disturbances are not to beset down as unaccountable accidents. The causes which have produced them are not temporary, but fixed—not diminishing but increasing. While the present constitution of society continues in the south, no reasonable man can doubt that conspiracies, insurrections, panics, murders, conflagrations, will continually increase in frequency and in horror.

6. *What is the remedy?* Let the question meet every southern man at every corner, in the northern states, if not in the southern. *What is the remedy?* You say, immediate abolition is not the remedy. Very well, we say so too. You say the carrying away of slaves is not the remedy. We say so too. But what is the remedy? What but a system of measures immediately commenced, and vigorously pursued for the relief, protection, instruction, civilization, and complete emancipation of the entire population?

7. American Christians have long been accustomed to think and feel as if the salvation of the world were dependent on the continued union, peace, and prosperity of the United States. Has there not been, in respect to this matter, an excessive confidence in something else than God and God's promises? And are we not now called to believe that salvation and enlargement for a degraded world, may arise,—must arise,—from some other quarter? Are we not called to cease from man, to cease from confidence in our republican institutions and principles, to relinquish our pride and vain glory, and sitting in the dust, to pray with trembling to that God, who, by terrible things in righteousness, will answer us?

CONTEMPLATIONS, MORAL AND DIVINE; by Sir Matthew Hale. *With an introductory notice of the author's life and writings.*—This is the second of a series of little volumes to be published under the title of "The Christian's Select Library of meditative and practical religion; from the old English prose writers: edited by C. S. Henry." The first volume, was by a bishop, the antagonist of Milton. This is by a Chief Justice, a friend of Baxter. We hope that the new light which the editor has lately found on the old question of episcopacy, will not blind his eyes to the merits of such antiprelatic writers as Bates, Howe, Heywood, Charnock, and the persecuted friend of Sir Matthew Hale.

For the Religious Intelligencer.

Died in this town (Woodbury, Conn.) on the 20th of last month, after a lingering illness and a gradual decay of his powers, Deacon Matthew Minor, in the 83d year of his age, very greatly esteemed and beloved by a numerous circle of christian friends and acquaintance. Few men who have ever lived have left behind them,

at their decease, an example of piety so uniformly pure and elevated, so eminently characterized by primitive simplicity and conformity to the scriptural pattern, and at the same time so well sustained through a life of unusual length. He was born February 11th, 1753. In early youth he was a subject of special and powerful religious impressions of mind. At about 18 years of age he became a humble and happy disciple of the Lord Jesus Christ, and soon after connected himself with the church under the care of the Rev. Noah Benedict; of which church he continued to be a member till his death, a period of 62 years, 42 years of which he sustained the office of *Deacon* in this church, fulfilling its duties with singular fidelity, and with singular acceptance both to the church and the congregation. His character was formed, from the commencement of his religious life, upon the scriptural model. He was eminently a Bible christian. At the time of his conversion he commenced the practice of reading the Bible through in course once a year,—this practice he continued till a short time before his death (when his sight failed him;) so that he must have gone regularly through the sacred volume not much less than sixty times in the course of his life and after he became a christian. In addition to this, he read the Bible much,—some portions of it every day,—in the more usual and desultory way. And he always read it with great attention and much prayer. On all subjects the Bible was to him indeed literally "the man of his counsel." By means of it he conversed much and intimately with God, and his views and feelings had become remarkably assimilated to it. His devotional habits, also, constituted a striking trait in his character: Few men have lived habitually so near the throne of grace. He was very strict in keeping the Sabbath, and in teaching his family both by precept and example to do the same thing. He loved the house of God; and there, as long as he was able to attend, he was always present. His fellow members in the same church, especially the sick, the poor, and the afflicted, he visited often, conversing and praying with them according to their respective circumstances, and always in the most unobtrusive and welcome manner. His counsel and his prayers were much sought after and highly valued. In attending to his necessary worldly business, also, he was unusually thorough and energetic, though his "treasure" was in heaven and his heart there also. His views of death and the invisible world were of the more solemn cast, leading him "to rejoice with trembling" in his anticipations of his final state beyond the grave; and yet the cast of his piety was very far from being gloomy or austere; it partook of that happy medium, while strong views of personal guilt and unworthiness on the one hand, blended with vivid views of the fullness and freeness of the Gospel method of acceptance by Christ on the other never failed to produce. Among his family connexions, who are very numerous, there is an uncommonly large proportion, that are the professed friends of the Redeemer—and many more, we trust, among his descendants will yet rise up and call him blessed. If this brief memorial of departed worth shall come under the eye of any of them who are not the followers of Christ, the writer begs permission to suggest to them one question:

Are you willing that such an example, such prayers, and such desires for your salvation, should be lost upon you?

THE MORAL REFORMER, AND TEACHER ON THE HUMAN CONSTITUTION.

This is the title of a neat little monthly, edited by Dr. Wm. A. Alcott, at Boston. We have carefully looked over several numbers, and we find it to be altogether the best work of that kind with which we are acquainted. It is especially valuable to parents as a guide in the physical education of children.

It is proper to add that this work has no relation either of alliance or of resemblance to the "Advocate of Moral Reform" published in New York, or to any work of that description. No parent or house-holder need fear to introduce this work into his family, lest under the pretence, and with the intent, of promoting moral parity, it should excite and pamper the imaginations of those who need most to be guarded against such excitement.

SPECIMENS OF THE TABLE TALK OF THE LATE SAMUEL TAYLOR COLERIDGE. TWO VOLUMES IN ONE.

We have read the greater part of this book with much interest; and though not quite so much ravished and carried away as our brother of the Boston Recorder, we can say that it is an entertaining and for the most part a highly instructive book. In respect to order, method, and the strict cohesion of parts, we think it has the advantage over all the prose works of Coleridge which we have ever seen.

For the Religious Intelligencer.

MORE QUERIES:

1. How long will it take to remove the colored population of this country to Liberia or elsewhere, by sending away two hundred annually, when the annual increase is more than seventy thousand.
2. Will the extensive circulation of the New York Courier and Enquirer. (a Colonization advocate,) and similar papers, be likely to rouse the consciences of the majority of the people of the southern part of the United States, to feel that the AMERICAN "Slave Trade" is a heinous sin.

X.

ANSWERS

TO THE FOREGOING QUERIES.

1. It will take as long as it will to pour light upon the organs of a man who "will not see." To remove the entire colored population of this country is not proposed by the Colonization Society as its object. Now and then an individual has entered into some calculations to show the practicability of so doing, in certain contingencies—contingencies which we believe no man now supposes will ever be realized. The idea of removing the entire colored population, is not in the question between the supporters and the enemies of the colony of Liberia.
2. The Courier and Enquirer is as likely to arouse the conscience of the majority of the people of the Southern States on the subject of the American Slave trade, as the same paper is to promote the cause of evangelical piety in its conflict with Popery. If we are to abandon the Colonization Society because the Courier & Enquirer professes to favor it; then certainly we must aban-

don Protestantism and become papists; for that extensively circulated journal has engaged with great zeal in the efforts against the Catholics: nay, we must abandon the Bible, for the Courier and Enquirer professes to favor the Bible, and was horror-struck at the presumption of Dr. Webster, in attempting to correct the language of the Scriptures for the sake of euphemy.

If the Courier and Enquirer were a Colonization paper in the same sense in which it is a whig paper, or in which the Liberator and Emancipator are Anti-Slavery papers,—it would be high time to abandon the cause.

Miscellaneous.

From the Moral Reformer.

SUNDAY DINNERS.

Perhaps no one thing which, at first view, appears to be of so little consequence, more effectually obstructs the way to moral reformation than the fashionable practice of eating to excess on Sunday, especially in dinner. The whole energies of the brain thus become concentrated, as it were, on the stomach; and you might almost as well preach to a somnambulist, during one of his paroxysms, or to a maniac, as to one who has just dined heartily. The person has indeed eyes, but he sees not; he has ears, but he understands not; he has a brain and nervous system, but it is benumbed and stupified; and he has a heart, but it cannot feel.

Now I do not speak of those alone who actually sleep in church; for every one knows that neither the services, nor the day, nor the force of divine truth will be likely to affect them. But I refer to a much larger, and perhaps more respectable class of the community. I refer to those who, though they may not actually resign themselves to the arms of Morpheus, would yet do so, if there were no cinnamon, or cloves, or orange peel to masticate; or if they did not make a constant effort, and perhaps prick themselves with pins, to prevent it.

There are many reasons why a person should eat a lighter rather than a heavier dinner on Sunday than on any other day, among which is the fact that most people use, on this day, a less amount than usual of physical exercise. Another reason is, that the air of a church, confined, and heated, and impure, as it often is, has somewhat of a stupefying tendency. Another reason still is found in the fact that those who are accustomed to much exercise on every other day, are of course dull when they come to sit still an hour or two, under circumstances the most favorable.

But there is a stronger reason still, why we ought to eat light dinners on Sunday. Multitudes who were before drowsy in church, but have made the experiment of being a little more abstemious, have found themselves not only the more wakeful and happy for it, but the more active and cheerful and vigorous, in body and mind, not only during the whole day and evening, but throughout the succeeding day.

There are many other objections to this prevailing, and I fear increasing practice, but perhaps enough has been said for the present. I will only add that the necessity which it involves, of increased expense, increased labor, and the employment of laborers, on a day intended for the improvement of the mind and heart of domestics as well as others, renders the practice immoral, unchristian, and—to coin a term—unrepublican.

MISSIONS TO CHINA.—It is now twenty-seven years since the first Protestant missionary arrived in China. During this period, almost all other missions in the world have made rapid progress, whilst we have

will to look with sorrow, but not with despair, upon an empire which demands nearly as many laborers as the collective population of all the other pagan nations. No gloomy thoughts, however, obscure our faith; no, we rejoice in hope; we believe in the Son of God, to whom all the nations, the Chinese included, are given for an inheritance.

Though it may be urged that little has been done, it must also be remembered that the last year has been rich in blessings. More Christian books, perhaps, have been distributed in several provinces, than the whole number of several preceding years taken together. The system of a timid procedure has been overthrown by facts, and we may at least venture to promulgate the gospel in four provinces, without incurring any danger from the government, or the people themselves. We do not glory in these recent events as the work of man; but in the dust adore our gracious Saviour for having removed the obstacles and opened the door for the entrance of the gospel. It is a sacred pledge of protection, and an intimation that we may push on without being dismayed, and increase our exertions at least three-fold annually. For this purpose, let all missionaries co-operate with each other, and when success crowns our labors, let none be elated, but rather remember that much still is to be done, and little already accomplished. We possess, in many respects, greater advantages than any other mission, and we can reckon upon the special help of the great God, who in these latter times will have mercy upon China. Let us, then, go on, increase in faith and works of love, being persuaded that our work in the Lord will not be in vain. We anticipate that glorious time when at least every large city of China, will possess a preacher of the gospel, and we are convinced that this will soon take place, if we only improve the present time. Let not our successors throw upon us the blame of having too long deferred the great work; may we rather be enabled to prepare the way for them, marching boldly forth, so that they may follow in our footsteps, and complete the work which we have begun.—*Chinese Rep.*

ANECDOTE OF LATIMER.

The following anecdote was related by the Rev. B. H. Stowell, in an address before the Irish Society of London at its late anniversary.

It was related of Latimer, that when he once preached before that tyrant Henry the VIII. he took a plain straightforward text, and in his sermon assailed those very sins for which the monarch was notorious; and he was stung to the quick, for truth always finds a response in the worst man's conscience. He would not bend beneath the authority of his God, and he therefore sent for Latimer and said, "Your life is in jeopardy if you do not recant all you said to-day when you preach next Sunday." The trimming courtiers were all anxious to know the consequences of this, and the chapel was crowded. The venerable man took his text, and after a pause, began with a soliloquy, thus: "Now, Hugh Latimer, bethink thee, thou art in the presence of thy earthly monarch; thy life is in his hands, and if thou dost not suit thyself to his fancies, he will bring down thy grey hairs with blood to the grave: but, Hugh Latimer, bethink thee, thou art in the presence of thy

King of kings and Lord of lords, who hath told thee, 'Fear not them that kill the body, and then can do no more; but rather fear Him who can kill both body and soul, and cast thee into hell for ever!' Yea, I say, Hugh Latimer, fear him." He then went on, and not only repeated what he had before advanced, but, if possible, enforced it with greater emphasis. What was the consequence? Henry sent for him, and said, "How durst thou insult thy monarch so?" Latimer replied, "I thought if I were unfaithful to my God, it would be impossible to be loyal to my king." The king embraced the good old bishop, exclaiming, "And is there yet one man left who is bold and honest enough to tell me the truth!"

Important Measures.—The subjoined remarks of a converted Catholic, are worthy the attention of every Protestant. The individual who made them is a native of Ireland, and was converted to God while a soldier in the British service at Maulmein. While there he wrote a narrative of his conversion, which has been forwarded to the Baptist General Tract Society for publication. He is now in Hamilton Institution, from which place he writes as follows, respecting his narrative:—

"If you find any thing in it that savors of asperity or contempt towards the Roman Catholics, try to remove it without enfeebling the force of the truths and arguments it contains. Those people will never be won to the truth, and her holy ways, by satire or ridicule; and I am very sorry to see so much of this in the late controversial productions in this country. I can at least say that my poor unhappy countrymen will never come to the truth by such measures; for as you will see in that narrative, their tempers are not only naturally, but provincially choleric and susceptible of explosion."

—*Amer. Bap.*

ANTI-SLAVERY PRINCIPLES.

"We like the principles of the Anti-Slavery men, but not their spirit and measures," is a very common remark. It is, however, one which we have never made, though we probably think as much as those do who make it. There is an ambiguity in the word "principle," as commonly used, which renders such a declaration unsafe. Understanding the word in its proper signification, as indicating the fundamental propositions which are assumed as self-evident, or at least as undisputed, and from which their doctrines are inferred, we confess that we do not like the "principles," of the men whose doings are most prominent. We will try to explain.

In replying to some remarks which we had made on the Declaration of the Convention which formed the American Anti-Slavery Society, Mr. Garrison maintained, that the convicts in our State prisons are justly held to labor as a punishment, because, on becoming members of society, that had *consented* to be governed by laws which punish theft, perjury, and other crimes; thus making the right of the State to punish theft, to rest on the previous consent of the thief; assuming that men are originally independent of civil government, and that the State derives its right to exist and to govern its members, from their previous consent; and that any exercise of authority, to which the person over whom it is exercised has never given his consent, is usurpation and tyranny. This is the fundamental principle of the doctrine of "human rights," held by Messrs. Garrison, Goodell,

and a few others, and made the basis of *their* doctrine of immediate emancipation. If any one will furnish us with a file of the *Liberator*, from its commencement, we will prove this, beyond all possibility of dispute.

Against this principle, we have two objections. It is false in fact. Transgressors never made any such previous engagement, to behave well or be punished. Men find government already subsisting, and are justly required to obey, whether they are willing or not.—This principle is also pernicious in its influence. Men who regard *law* as this doctrine teaches them to regard it, will set it aside when they please. They will say, "We are the people; the law is but the expression of our will; and our will is, now, to set former laws aside, and make and execute a law on the spot, adapted to the occasion;" and how can you answer them? The fruit of this principle has always been bad. Instances, the peasant's war in Germany, and the first French revolution. The Declaration of American Independence holds a different doctrine. It recognizes the authority of the nation as always subsisting; as "incapable of annihilation." It authorizes the people only to change its *form*, as the course of events shall dictate.

Let us look at this doctrine, expressed in a very favorite form.

"All men"—Stop—All human beings?—All *women* too? Are *they* to be included in your premises, and to share in your conclusions? If not, why not?

"All men are created"—Are *they*? Why not *born*? Does *born* suggest an idea, which it is convenient to forget? But suppose they both mean the same thing.

"All men are created equal"—Yes. Equal to other *babies*; and therefore they have the rights of other babies; a right to be fed, clothed, washed, put to bed, taken up, taught, made to obey, in short, to be governed and controlled as they need, till they are fit to take care of themselves; and this, whether they consent to it or not. Such, and such only, are the rights which belong to every one *by birth*. Therefore the *system* of slavery, by which a part of the children of a community are kept unfit for self-government, is a violation of natural rights.

But let us forget all this,—for such is the fashion. Let us say, "All men are created equal," forgetting that they are not created full grown in body and mind. Hence, no one has any natural right to govern another. Hence, each one has a right to do as he pleases about being governed by another. Hence, there is no rightful government, except that to which the governed have given their consent. Hence, all government which is not founded on the consent of the governed, is a usurpation. Hence, all such government ought to cease instantly. Hence, the immediate, entire and unconditional emancipation of the slave is the duty of the master; meaning by emancipation, not only the giving up of the claim of property, but the release of the slave from the authority of the master; for the authority of the master is not founded on the consent of the slave; and therefore the whipping inflicted for stealing rice, or for lying to conceal the theft, is sheer usurpation and tyranny. Hence, too, all civil governments, which do not recognize this principle, are mere usurpations; and therefore, (the propriety of war being assumed,) it was proper

for the French Republic to promise military assistance to any nation that would throw off the yoke. Hence, too, ("all men" meaning all human beings,) it was proper for the same Republic to make a law, that marriage might be abrogated at the pleasure of either party, at one month's notice; assigning as a reason, that "women had been too long under the tyranny of husbands and fathers." Hence, too, according to Godwin, in a perfect state of society, "it will no more be thought legitimate to make boys slaves, than to make men so," and therefore family government is tyranny. Hence, too, young men and boys at school are to be governed by no laws to which they have not given their consent, or which they now think ought to be repealed or suspended, but are to appoint themselves judges of all laws and orders, and refuse obedience to such as they disapprove, it being their appropriate business, in the words of the New York Evangelist, to exercise a "vigilant scrutiny" over the Faculty, a defence against oppression; whence it follows, that a secession from Lane Seminary, rather than to obey the laws, is a noble stand in favor of liberty, which the students at Andover should be exhorted to imitate. Hence it follows, too, that if a boy of fifteen has never consented to be restrained by his father from joining an Anti-Slavery Society, he has a right to do it, whether his father consents or not. True, our lecturers have not drawn all these inferences from this doctrine, but only just so many of them, as their circumstances tempted them to draw. Others may follow, if likely to be "popular."

But, we shall be told, it is slander, to impute this doctrine to Anti-Slavery men, as a body. We know that. We have never done it. Our charge against them is, not that they hold or disseminate these doctrines, but that they enable others to do it, and often, without being aware of the fact. The President of a County Anti-Slavery Society told us, not long since, that he does not take the *Liberator*—that he rarely sees it. We wish he did; for then he would think of it as we do. Yet he is lending all the weight of his respectability to sustain the society which enables that paper to exist. His fault is certainly an amiable one, a mere mistaken exercise of a virtue,—thinking better of his neighbors than they deserve; but still, we think it real.

With the most important doctrines of a great majority of the members of Anti-Slavery Societies, we suppose we fully agree; and if they would take the control of the society into their own hands, and manage it as would satisfy themselves, we could readily join it. But our situation has compelled us to understand the principles of the men, to whom the wielding of its influence is committed. Those principles, and the measures which grow out of them, we do not approve, and to their diffusion we cannot conscientiously contribute.—*Boston Recorder*.

From the St. Louis Observer.

WHAT IS A NUNNERY?

What is a Nunnery? Have the American people ever asked themselves this question? And if so, have they ever reflected long enough upon it to obtain an answer satisfactory to their own minds? What is a Nunnery, we ask again? We will tell. It is a dwelling whose inmates consist of unmarried females, of

all ages, males in poverty, their sp to tak world, f were y heart; morbid other so Lady S —opera which make t may be member contract This, to ing Co Very mates h the abo young, cerning But Superi proposi awellin enough fore co visits t He fin with a All the reader Into of Labyri to apar eye. doors a nor evi exclusi Priest occasi "open partme straine Cathol a mar man, a to a lif been, and m tice. the pe ther. of cha and p it is? other We light. Theo ordai the c wealth or N

all ages, tempers, dispositions and habits. These females have entered into *voluntary* vows of *chastity, poverty, and obedience* to the rules of their order and their spiritual superiors. They have been induced to take these vows and exclude themselves from the world, from various motives. Some whose affections were young and ardent, from disappointment of the heart; some from love of retirement; some from morbid sensitiveness to the world of society, and other some, from the blandishments of Priests and Lady Superiors. In Europe there is another cause, —operating more than any, perhaps than all others,—which peoples the Convents. Unfeeling parents make them the receptacle of those daughters who may be in the way of the aggrandizement of other members of the family, or who may be disposed to contract an alliance which they will not approve.—This, too, is probably a remote cause of many entering Convents in this country.

Very well; now let us take a Convent, whose inmates have been brought together from causes like the above. There are the aged, the middle aged; the young, the ardent, the beautiful. Thus much concerning them we all know.

But one of these communities issues, through their Superior, to the community in which it is situated, proposals for taking young ladies as inmates in their dwelling, and educating them there. This is all well enough. But now suppose a Protestant parent, before committing his daughters to their guardianship, visits the Convent to learn something of its character. He finds it situated in a retired place, surrounded with a high wall, embosomed in luxurious groves.—

All the charms of nature and art are combined to render its retreat inviting, and its bowers alluring. Into one room only can the visitant have access.—Labyrinthian passages, in various directions, lead to apartments never to be profaned by a Protestant eye. All here is seclusion and mystery. These doors are locked; and neither parent, brother, friend, nor even sister, can turn the key. Yet to this rigid exclusion there is one exception. The Catholic Priest is privileged to come at all hours, and on all occasions, as may suit his convenience. He has the "open sesame," before which the door of every department flies open, and admits him to familiar, unrestrained intercourse with the inmates. But who is the Catholic Priest? Is he aged, venerable? is he even a married man? No; he is (or may be) a young man, and like those whom he visits, bound by his vow to a life of celibacy. And whatever his *vow* may have been, his looks show abundantly that fasting, penance, and mortifying of the body make no part of his *practice*. His is not the lean and subdued countenance of the penitent, but the jolly visage of the sensualist rather. Alas! for the ladies of the Convent, if his vow of chastity is kept no better than his vow of poverty and penance. And what reason have we to suppose it is? If he violate it in one case, why not in the other? The temptation is, at least, as great.

We will present this subject in a little different light. Suppose a dozen young ministers from the Theological Seminary of Princeton, having just been ordained, should come out and take up their abode in the city of St. Louis. Supposing some one of our wealthy citizens, or, if you please, citizens of Boston, or New York, should furnish them with the funds

requisite to put up a building in some retired place in the outskirts of the town—supposing the building finished—furnished—enclosed with a high wall, evidently intended for exclusion. Suppose now the young gentlemen advertise in the newspapers of the city, that they have brought with them from Boston a dozen young ladies, who have each made a solemn promise that they will never marry, and that these ladies are now in the newly erected building, prepared to open a school, and to receive female pupils as boarders. Suppose they also should make it known that these young ladies had chosen one of their own number,—or perhaps the arrangement might be that they should take turns in performing this office, but always so that but one at a time should be at the house,—to be their father confessor, and that he was to have access to their dwelling at any or all times, coming and going unquestioned, and that he, or certainly his fellows, were to be the only males who should have access to, or authority in, the establishment. All this being perfectly understood, let us, for the last time suppose that one of these young gentlemen should go round to the respectable families of our city, and solicit that their daughters might become the inmates, as pupils, of their establishment. What reception would he be likely to meet with? How many young ladies would he be likely to collect for his school?

Yet, gentle reader, suppose all the above conditions fulfilled, and you have a Protestant CONVENT, or NUNNERY, formed, in all its essential features, on the most approved model of the Romanists. Who would trust a dozen Protestant ministers, under such circumstances as these?

From the Genius of Universal Emancipation Extra.

MEXICAN COLONIZATION,

AND SUGAR, COTTON, AND RICE, CULTIVATED BY
FREE LABOR.

To American Philanthropists, and Men of Capital, Industry, and Enterprise generally.

Having recently explored the eastern parts of the Republic of Mexico, and obtained an extensive grant of land, in the State of Tamaulipas, for the purpose of establishing a Colony, I am desirous to invite the public attention to it, particularly that of the enterprising planters, agriculturalists, manufacturers, mechanics, and laborers.

The State of Tamaulipas borders on the Gulf of Mexico, and adjoins the southwestern boundary of Texas. The great River, '*Rio Bravo del Norte*,' runs through the northeastern part of this State; watering one of the most beautiful, fertile, and healthy regions on the continent of America. Its climate is the most pleasant, through the year, that can well be imagined.—Situate between the degrees of 23° and 28° north latitude, the heat of summer is agreeably tempered by the sea breezes, and the rigors of winter are entirely unknown. This section of the country is adapted to the culture of sugar, rice, corn, indigo, tobacco, and cotton; also the various culinary vegetables, generally produced in our middle and southern states. Fifty or sixty miles in the interior, wheat, rye, oats, barley, &c. may also be raised to advantage. The soil is, invariably, a dark rich loam. The face of the country is, in general, level near the sea coast, and more and more rolling as we

proceed from it. Limestone abounds in the elevations, over the whole country. Many parts are timbered, sufficiently to answer general purposes, and others exhibit dense forests. A large portion, however, is open, plain, clear, and ready for the plough.

Nearly the whole produces a most luxuriant, perpetual pasturage, for horses, cattle, sheep, &c. &c.

By a treaty, concluded and ratified between the Governor of the State and myself, the grant of land, above mentioned, is to be secured to me, in *fee simple*, on condition of my introducing a certain number of settlers, within a stated period. The contract stipulates for the introduction of *Two Hundred and Fifty*; but the terms are such, that, the settlement of one fifth part of that number will secure a large tract (in *fee-simple*, as aforesaid,) fully adequate to their liberal accommodation: and, on the other hand, when the full complement shall be settled, any number more, who may choose to locate themselves in places adjoining, will be furnished with lands, gratis, on application to the local state authorities. The government is, also, under an obligation to lay out a Town, at its own expense, in such place as I shall direct, and furnish every settler with one lot *gratis*. In addition to this, I will give each one, on condition of settlement, a quantity of land sufficient for a good farm, be his occupation what it may. To a few capitalists, however, who will give employment to such of the settlers as may not be able to enter immediately into business on their own account, I will furnish as much land as they can occupy to any degree of advantage, in proportion to the amount of capital they will invest, and the number of persons they will thus employ. Should they, at any time, experience difficulty, in procuring laborers among the colonists, they can obtain them from the Mexican settlements, at fair wages.

The colony will be located in a beautiful, healthy part of the country, contiguous to other settlements: and of course, where no fears will be entertained, either of Indian depredations, or difficulty of obtaining provisions in its commencement. Good markets will, also, be near at hand, for all kinds of produce, when the colonists may have it to spare; and excellent roads may be made, with little or no expense of manual labor, for the transportation to those markets, or to places where there is every facility for steamboat navigation thither.

The government of the country is, strictly republican.—It is modelled very much after the plan of our own. The people are, emphatically, republican in sentiment: and although they have but recently thrown off the shackles of a crushing despotism, they are rapidly advancing in knowledge, liberality, and refinement. By the laws of the State of Tamaulipas, the freedom of religious opinion is guaranteed to all strangers, who may settle therein. And one article of my treaty with the government, is couched in these words:

'ARTICLE 8TH.—The colonists shall not be molested for their opinions, either political, or religious: and the government obliges itself to respect and protect them, in the enjoyment of those opinions, provided they do not disturb the public order.'

Colonists are exempt from the payment of taxes, either to the State, or General Government, for the term of five years: and they may take in with them

for their own use, articles of provisions, clothing, building materials, household furniture, implements of industry, and all kinds of machinery for milling, manufacturing, &c. &c. *free of duty*.

My principal object, in procuring the grant of land, and attempting the establishment of a colony, as aforesaid, has been, from the first, to afford an opportunity for the advocates of Universal Emancipation to test the advantages of FREE LABOR on this continent, in the culture of sugar, rice, and cotton, &c. It is important that such experiments be made as near as possible to our slaveholding states, where those articles are produced; (both the laws, and the prejudices of the white inhabitants, forbid its being done, effectually, therein;) and the section of country that I have chosen, is the most suitable, for this purpose, of any that I have yet become acquainted with. Among several very respectable persons, who have already signified their willingness to embark in this very important and philanthropic enterprise, is a gentleman formerly of New England, but now resident in the Mexican Republic. He is a man of excellent talents, very general intelligence, and strict integrity. He has been, himself, a sugar-planter, for many years, first in the State of Mississippi, and afterwards in Mexico. In the former place he employed slaves—in the latter free laborers:—and he states that from his *personal knowledge*, the labor of free men, in the cultivation of the cane, is the most profitable. He further assures me, that there can be no rational doubt of the perfect success of the experiments, which I propose, if the business is properly conducted. This gentleman appears to take a deep interest in the cause of the abolition of slavery; and will join one or more of his friends, should it be desirable on their part, in cultivating and manufacturing sugar, in my colony, upon an extensive scale. The cotton, grown in this region, is of the finest quality; and the land is exceedingly well adapted to its cultivation. Rice, also, may be produced with the greatest ease, by any one acquainted with the proper mode of culture. There are, annually, two rainy seasons, and two dry. Two crops of corn, &c., are produced within the year, on the same ground, if planted at the proper times. Where the land can be irrigated, it will produce a regular succession of crops, without reference to seasons, as fast as they can be grown and harvested. The great advantages, therefore, to be derived from the amenity of the climate, &c., in amassing wealth, by the cultivation of the soil, (to say nothing of the breeding of stock, which requires no care, neither winter nor summer, further than to keep it domesticated,) must be obvious to every man of reason and reflection.—And to this I may add, that the mildness and salubrity of the climate, in conjunction with the purity of the atmosphere, in the particular region alluded to, has restored the boon of health to many a northern invalid, who has placed himself within the pale of its renovating influence.

In the admission of settlers, no distinction will be made on account of national ancestry, or color. Morality, industry, and general respectability, are the only requisites. As the great mass of the Mexican people are, themselves, a mixture of the native Indian, European, and African races, (an immense majority are as dark colored as our mulattoes,) they freely admit all 'strangers' to the rights of citizen

ship, privilege, such as the right of above emigration, United States, they may of freedom open to the cause of the nation is will be their re-also, be the fact, aided a climate their at siderable and are perform by land opinion The country, cial regy, plated, what the that per joined o be total In co- cial mo prize, h to test sugar, & ed my in Univers I labored the talen length, s in behal so far at the corre ciples," ty to car ter a lab ploring a with the ceeded in ments, f to incomp tion of s thrown t and will I therefo men of industrio the truth Though ing, I ha I hope t It is n soon as and fort

ship, and the full enjoyment of perfectly 'equal' privileges, immunities, &c. The establishment of such a colony as I propose, will, therefore, in addition to the accomplishment of the primary object above mentioned, probably pave the way for the emigration of many of our colored people in the United States, who are unhappy in their present situation, and desirous to exchange it, for one where they may in fact, as well as in name, enjoy the rights of freemen; where the door of improvement is fairly open to them, and where every obstacle to the success of an honest emulation and an honorable ambition is entirely out of their way. The whole country will be open for their reception; and they may fix their residence in whatever part they choose. It will, also, be obvious to every man of intelligence, that the facility of emigration to Mexico, gives it the decided advantage over every other place, where the climate is suitable for those at the South, and to which their attention has yet been invited. Indeed, considerable numbers of them have already settled there, and are doing well. The journey may be wholly performed by land; or they can go part of the way by land, and part by the rivers, or the sea, at their option.

The colonists will be subject to the laws of the country, from the moment they enter it;—and no special regulations, for their government, are contemplated, further than what those laws prescribe, or what they shall, themselves assist in making,—except, that perfect equality, political and social, will be enjoined on all, and the vending of ardent spirits will be totally prohibited.

In concluding this address, I repeat, that the principal motive which has led me to engage in this enterprise, has been to furnish a convenient opportunity to test the value of free labor, in the production of sugar, &c. For more than sixteen years, I have used my humble endeavors to advocate the cause of Universal Emancipation, in general terms. Though I labored a long time, almost single handed, a host of the talented and philanthropic of the land have, at length, stepped forth, and are now pleading manfully in behalf of the suffering slave. Our opponents have so far abandoned the field of argument, as to admit the correctness of our reasoning, 'upon abstract principles,'—but we stoutly deny that we have the ability to carry our maxims into practical operation. After a laborious, painful, and tedious exercise, in exploring a vast extent of country, and in negotiating with the constituted authorities thereof, I have succeeded in making the necessary preliminary arrangements, for a resort to the 'practical,' final, and hitherto *incontrovertible* argument, against the perpetuation of slavery. This kind of 'argument' has overthrown that horrible system in the British dominion, and will, eventually, do it here, if promptly applied. I therefore appeal to philanthropists, generally,—both men of wealth, and others who are enterprising and industrious,—to come forward, and assist in proving the truth of the doctrines we have so long maintained. Though other means to carry on operations are wanting, I have, now, *land* enough, *at their service*,—and I hope this appeal will not be made in vain.

It is my intention to return to Mexico again, as soon as my business can be arranged for the purpose, and forthwith commence the establishment of my

colony. I wish to engage from fifty to an hundred settlers, immediately, to accompany me thither, or to join me at Matamoras, a seaport town, on the Rio Bravo del Norte. A lively commercial business is carried on between that port and those of New York and New Orleans. Vessels are constantly going to and fro, and opportunities to obtain passage by sea, are frequent. Should emigrants prefer going by land, they will proceed by way of Red River, in Louisiana, and through the Texas country. The proper seasons for their arrival in Mexico, are, the latter part of August and, and the early part of January. To such as I can see, before going out, the particulars, relative to terms of settlement, &c. &c. will be fully communicated, and contracts will be made with them; which contracts will be guaranteed by the State, when they enter it. Should any arrive in my absence, they can obtain information relative to my arrangements by applying to *Richard Pearce*, Esq., my agent, at Matamoras, aforesaid. In the meantime, (until the first of August, ensuing,) letters addressed to me at Philadelphia, *free of the expense of postage*, will be promptly attended to. Agencies will also be established in various parts of the United States in order to facilitate the emigration; and the public will be notified thereof, from time to time, through the medium of newspapers to which I can have access.

BENJAMIN LUNDY.

Nashville, 5th mo. (May) 11th, 1835.

REVIVAL IN CHARLESTON, S. C.—We learn from the Charleston Observer, that on Sunday, the 19th ult. there were twenty-eight whites added to the 2d Presbyterian church of that city, under the pastoral care of the Rev. Mr. Smith—only four of whom on certificate. At the previous communion, the additions were twenty-three. "Several others are indulging hope, and expect to unite with the church whenever an opportunity shall be offered. Among the recent converts, there are some young men who have the ministry in view."

A correspondent of the Boston Recorder states that there is some prospect that the poet Montgomery and George Bennet Esq. will visit the United States next year.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In this city August 2d, Miss Sybil Brown, aged 90.

In this city, on the 30th ult. Edward Watkins, a colored man, aged 46.

In this city, on the 30th ult., Mr. George Mantel, a native of England, aged about 58.

At St. George, Bermuda, July 4th, Mrs. Mary Grant, for many years a resident of New York, aged 85.

At Harrodsburg, Ky., on the 9th ult. Mrs. Mary Moore, wife of Maj. Thomas P. Moore, late Minister of the United States in the Republic of Colombia.

At East Haddam, on the 15th of July, Mr. Frederick A. Palmer, Merchant of Painesville, Ohio, formerly of East Haddam, aged 23 years.

In Salem, Mass, on the 27th ult. of consumption, Andrew Dunlap, Esq., late U. S. District Attorney, aged 39.

Poetry.

From the Presbyterian.

THOUGHTS DURING SICKNESS.

BY MRS. HEMANS, LATELY DECEASED.

Intellectual Powers.

O Thought! O Memory! gems for ever heaping,
High in the illumined chambers of the mind;
And thou, divine Imagination! keeping
Thy lamp's lone star mid shadowy hosts enshrined;
How, in one moment, rent and disentrined
At fever's fiery touch apart they fall,
Your glorious combinations! broken all,
As the sand-pillars by the desert's wind,
Scattered to whirling dust! O soon uncrowned!
Well may your parting swift, your strange return,
Subdue the soul to lowliness profound,
Guiding its chastened visions to discern,
How by meek faith heaven's portals must be past,
Ere it can hold your gifts inalienably fast.

Sickness like Night.

Thou art like night, O sickness! deeply stilling
Within my heart the world's disturbing sound,
And the dim quiet of my chamber filling
With low sweet voices, by life's tumult drown'd,
Thou art like awful night!—thou gather'st round
The things that are unseen,—though close they lie,—
And with a truth, clear, startling and profound,
Giv'st their dread presence to our mortal eye.
Thou art like starry, spiritual night!
High and immortal thoughts attend thy way,
And revelations, which the common light
Brings not, though wakening with its rosy ray
All outward life—be welcome, then, thy rod,
Before whose touch my soul unfolds itself to God!

PILGRIM'S PROGRESS.

"The Pilgrim's Progress is composed in the lowest style of English, without slang or false grammar. If you were to polish it, you would at once destroy the reality of the version. For works of imagination should be written in very plain language; the more purely imaginative they are, the more necessary it is to be plain.

This wonderful work is one of the few books which may be read over repeatedly at different times, and each time with a new and different pleasure. I read it once as a theologian—and let me assure you, that there is great theological acumen in the work—once with devotional feelings—and once as a poet. I could not have believed before hand that Calvinism could be pointed in such exquisitely beautiful colors.—I know of no book, the Bible excepted as above all comparison, which I, according to my judgment and experience, could so safely recommend as teaching and enforcing the whole saving truth according to the mind that was

in Christ Jesus, as the Pilgrim's Progress. It is, in my conviction, incomparably the best *summa theologicæ evangelicæ* ever produced by a writer not miraculously inspired."—Coleridge.

FIELD FOR ENGLISH BOOKS.

Countries in which the English Language is now spoken.

	SQUARE MILES.	POPULATION.
Europe,	122,000	26,700,000
Africa,	200,000	240,000
Australasia,	3,027,000	100,000
United States,	2,257,300	15,000,000
British America,	2,360,000	1,350,000
West Indies,	15,000	840,000
South America,	30,000	112,000
Newfoundland,	38,000	80,000
Texas,	140,000	20,000

Total, 8,189,300 44,442,000

British Dependencies in which the Language is only partially spoken.

Europe,	1,500	331,792
Hindustan, &c.	609,803	100,075,165
Allied Princes,	614,610	50,000,000

Total, 1,226,093 150,406,997

It will be seen that the British language extends over eight millions of square miles, or about one-sixth part of the globe; and that, in addition, the British empire has under its control over 1,200,000 square miles. The only other countries which approach this estimate, are the Russian and the Chinese empires, and the Spanish and Portuguese colonies in America. A great part of the Russian and Chinese dominions are equally barren with British America, and can never sustain as large a population as the Anglo-American states; which in the course of a few years will undoubtedly bear the same relation to, and exercise the same influence on the other nations of the globe, as the Roman empire in the days of the Apostles.—*Religious Herald*.

INSTALLATION.—The Rev. Elijah P. Barrows was on the Sabbath evening, installed pastor of the First Free Church in Dey-street, New York. Sermon by Rev. Mr. Norton; charge to the people by Rev. Mr. Lewis, and to the pastor by Rev. Absalom Peters, D. D.

The amount of receipts at the treasurer's office of the American Board of Foreign Missions from June 11 to July 10, exclusive of donations in clothing, &c. is \$11,151 77.

The Temperance Society of the Eastern District of New Haven county, will hold their next meeting at Branford, on Tuesday, the first day of September next, at 10 o'clock, A. M.

The Executive Committee are requested to attend.
ELI FOWLER, President.

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